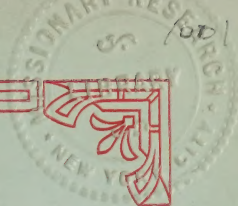


Pam. India



Mohammedan Converts

— TO —

Christianity in India.

By the late
REV. IMAD-UD-DIN, D.D.

WITH AN APPENDIX.

London :
CHURCH MISSIONARY SOCIETY,
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PRICE ONE PENNY NET.

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THE LATE REV. DR. IMAD-UD-DIN.

THE following paper was written by the late Rev. Maulvi Imad-ud-din, D.D., himself a convert from Mohammedanism. He had been invited to attend the 'World's Parliament of Religions' at Chicago in 1893, and to read a paper. He declined the invitation to attend, but sent this paper, written by himself in Urdu, and translated into English by Dr. Henry Martyn Clark.

A few words about the writer will lend additional interest to this remarkable production. He was born in the city of Panipat, of which place his father was an honoured citizen. He was a lineal descendant of a famous saint, Qutab Jamal of Hansi, through whom the family line goes in direct descent to Mushzad, one of the sons of the Sassanian King Nausherwan of Persia, celebrated as 'Nausherwan the Just.' This Mushzad was a Christian, and it was a favourite reply of Imad-ud-din, when reproached for abandoning the faith of his fathers, to say, 'Nay, verily, we have but returned from wandering in error to the faith of our father, for at the head of our family there stands a Christian, and by God's grace a good Christian too.' He became, when a young man, a disciple of the famous Maulvi Rahmat Ullah of Agra, a consistently bitter enemy of the British Government, by whom a price was placed on his head about the time of the Mutiny. He fled to Constantinople, where he died. Before the Mutiny this Maulvi and three other champions of Islam, including his disciples, Sufdar Ali and Imad-ud-din, engaged in controversy with Dr. Pfander and Mr. (afterwards Bishop) Valpy French. They were unconvinced then, but three of the four became eventually followers of Christ. Imad-ud-din was baptized by the late Rev. Robert Clark, of the C.M.S. Punjab Mission, on April 29, 1866; he was ordained Deacon in 1868 and Priest in 1872. The degree of D.D. was conferred on him in 1884 by Dr. Benson, Archbishop of Canterbury, in recognition of his literary labours. He was the author of twenty-four Christian books, averaging 115 pages each. He died at Amritsar, on August 28, 1900, in the very room where thirty-four years previously he had visited Mr. Clark to arrange for his baptism. Mr. Clark had died three months before, and was interred, in accordance with a wish he had expressed, in the Native Christian Cemetery at Amritsar, and his son in the faith was laid to rest by his side.

MOHAMMEDAN CONVERTS TO CHRISTIANITY IN INDIA.

Being an account of the effects of the teaching of the Bible amongst the Mohammedans of India, together with a consideration of the question how many of them have become Christians and why.



I DESIRE to preface my remarks by giving thanks to God Almighty for all His blessings temporal and eternal, and most of all for the unspeakable gift of His Son to us, and I desire to express my heartfelt obligations to those holy and honoured men who, inspired solely by the love of Christ and under the leadings of His Holy Spirit, have been the well-wishers and loving friends of us Christians in India, and who remember us on all occasions, and cease not to make mention of us to God in their prayers. We for generations back had been sitting in darkness and in the shadow of death. By the grace of God and by His blessing on the labours, prayers, and afflictions of these honoured friends, the Sun of Righteousness has risen on us too with healing in His wings. We now to some extent know God and have learnt concerning His will and His only-begotten Son; and it is only since we have come into the light of God that we have been able at all duly to appreciate the labours of these loving friends on our behalf; for which we now heartily thank them.

I have been invited recently to attend the World's Conference of Religions to be held in connexion with the World's Fair at Chicago. In view of the length and difficulties of travel, my

bodily weakness and unworthiness, I have been constrained to decline and have had myself excused. In my absence I desire to present this paper concerning the results of the teaching of Scripture amongst Indian Mohammedans, and to what extent and in what manner these results have been attained. I shall not in this paper refer in the slightest to the results of work among the followers of the other religions of India, though their votaries are now flocking into the Church of Christ in constantly increasing crowds. That most important subject will doubtless receive adequate treatment at the hands of others.

Before I go further into the matter in hand, it is necessary that I should refer briefly to myself, for I was myself at one time a Mohammedan, though by the grace of God I am now a Christian. I know my forefathers by name for the last thirty generations. They were all Mohammedans, and amongst them have been some renowned champions of the faith of Islam. I was born in the town of Panipat, near Delhi, about the year 1830, and from my earliest youth my steadfast desire was to learn all things concerning Mohammedanism, and to spend my life in its defence and in its propagation. I was sent at the age of sixteen years to Agra for my education, and there I was taught in matters concerning the faith of Islam by men of light and learning and note amongst Mohammedans, and in order that my secular education should not suffer, I at this time entered as a student in the Government College at Agra, and in that institution I remained five years. Having completed my curriculum in Oriental learning, I passed out of the College with credit, having obtained my degree and testimonials with honour. From boyhood until the year 1860, I most earnestly and true-heartedly observed all the precepts of Mohammedanism in their minutest details with much pain and weariness, and I dived also into the waters of Sufism and tested it. For three years I preached in the Royal Jama Musjid of Agra, and for many years I preached in numberless mosques all over the country. I was a determined opponent of the Christian

faith, but I found nothing in Mohammedanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly in the Koran, the Traditions, and also in Sufism. Rites, ceremonies, and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death. As the result of much such painful experience and quite of its own motion my heart was no longer willing to submit to the profitless weariness of Mohammedanism, nevertheless I thought none the better of Christianity, nor did I cease to oppose it with all my might.

In 1864 I met an aged, God-fearing, honourable English layman who was in Government service, and in conversation with him the talk happened to turn on the true faith—which one is it amongst the many faiths of the world? He contended the Christian faith is the true one; I maintained that there was not one that was true. All faiths, I held, were merely a collection of the thoughts and customs of men, and that nothing whatever was to be gained by following any of them, and I told him that this observation of mine was the result of years of painstaking and conscientious endeavour and inquiry. ‘But,’ said the gentleman, ‘have you really honestly examined the Christian faith and have you found it lacking?’ I said, ‘Yes, I have, and I have found it false.’ I lied. He replied, ‘Is it *really* true, this, that you say that you have examined Christianity and found it wrong?’ Hearing the word ‘true’ from his mouth I was ashamed before God; and I said, ‘Sir, I have not yet myself tested this faith, nor have I as yet read the Bible and informed myself concerning its principles; but having read all that the Mohammedan controversialists have to say against Christianity, on the strength of that I declare that this religion also is false,’ and this really was the true state of the case. He said to me, ‘And what answer will you give to God at the last day? He has given the light of reason to every one, and it is the duty of each man to use the

reason God has so given. You have not yet exercised your reason concerning the faith of Christ ; and yet you declare it to be false on the strength of the mere statement of others. This is to follow others blindly instead of honestly inquiring for yourself into the matter.'

The words so pierced my heart that from that moment I gave myself up whole-heartedly to examine into the Christian faith. This I did unremittingly for two years, and having come to the conclusion that the religion of Christ is the true faith, I was baptized on April 29, 1866. From that day to this, for nearly twenty seven years, it has been my thought night and day how to rescue Mohammedans from the errors in which they are plunged ; and by the grace of God I have written a number of books, big and little, for their benefit, twenty-four in all. These have been printed and circulated by the Punjab Religious Book Society. A number have passed through several editions, and all are at this time sold over the whole country. Now whatever seemed to me to be necessary to write for Mohammedans I have written. I am now engaged on a Life of Christ in Urdu. This will appear in a series of books, of which each will be published as soon as it is ready. The first book of the series has already appeared, the second is now ready for the press, and the third is being written.

Even as the Lord has had mercy on me and has called me into His Church, in like manner has He shown His grace to many other Mohammedans also, who too have now been or are being called by Him.

I now wish to consider two questions : firstly, to what extent any result has been produced in the way of direct accessions to Christianity from amongst Mohammedans ; and secondly, how, if any, has this result been brought about.

As regards the first point, let it be noted it is now some hundred years since Christian Missions were commenced in India. Before that time Mohammedans spoke of the Christian faith in the terms of the Koran and Hadis Traditions in such a way that it

was looked upon as degraded and erroneous by the people. Since the year 1800, when William Carey commenced work in a part of Bengal, things have gradually gone forward until now the Christian faith is discussed all over the land. Only forty-five years have passed since Christianity was introduced into the Punjab. When Carey landed in India, the condition of the land was such that from the standpoint of mere worldly wisdom it was simply impossible that the Christian religion should spread in this country. The Hindus and Mohammedans of that time were strong in their faith, most bigoted and hard of heart, and were firmly intrenched behind the citadel of their own pride and overweening self-sacrifice. Nevertheless, what worldly wisdom could not see was revealed to the eye of the Christian faith of Carey, to wit, that to Christ shall assuredly the victory be in this land. He will conquer in India now, even as He has conquered in other lands in the past. This, too, is the intense conviction nowadays of us Christians here, and our expectation from God is that some day our land will certainly be Christian even as Great Britain now is. However much our enemies, Hindus, Mohammedans, Dayanandis, and others, may oppose and revile, the time is most assuredly coming when they will not be found even for the seeking. We shall have only two sorts of people then—the people of God and the people of the world who serve their own lusts. The trend of national life amongst us is now setting swiftly and surely in this direction. Thus also has it ever been in the history of the past. Such also, as may be historically demonstrated, are invariably the results of education.

During the first half of the century under review, the progress has not been great; nevertheless to some extent converts were gathered in. At that period, Agra, the central city of the whole land and then the seat of Government of the United Provinces, was the place where discussions and religious inquiries were most actively carried on. At that time it is noteworthy the ordination of the first native minister in the United Provinces took place,

and he was a convert from Mohammedanism. His name was Abdul Masih ; and in Agra a compound is named after him and is still remembered as the place where discussions used to be held. After these discussions during the second half of the period under review, Mohammedans began to come into the Church in larger numbers. Sayad Wilayat Ali, of the Tajgang District of the city of Agra, had the courage to confess Christ, and was baptized with all his family. He suffered martyrdom for the faith in Delhi during the Mutiny. Then Mirza Ghulam Ahmed, a member of the Royal House of Delhi, came out from the very fort and palace of Delhi and became a Christian under the name of Mirza Ghulam Masih. He died in 1892, and is buried in the Christian cemetery in Amritsar. About that time a valiant-hearted man, Abdulla Athim, declared for Christ in Amballa. He is now enjoying his pension after years of honourable service as Extra Assistant Commissioner. He is now with us in Amritsar. Then came a certain Maulvi Walud-ud-din, a member of an honourable family in Delhi. He was baptized. I am informed that he was the brother-in-law of Maulvi Sadid-ud-din Khan, Professor of Arabic in the University of Calcutta. All his life long he was a consistent Christian, and some two years ago he died in much comfort, glorifying the faith, and was buried by the S.P.G. missionaries in Delhi, who conducted the funeral service. It is difficult to say exactly how many Mohammedans have become converts, for no separate list is kept in Missions of converts from Islam ; all converts are entered alike in the Church of Christ.

The figures in one of our Churches in the Amritsar District show that in forty years there have been 956 baptisms ; amongst this number there are 152 Mohammedan converts. The register of the Baptist Mission at Delhi shows 28 such converts. Nowadays there are Churches all over India, and in every Church there are baptisms from amongst Mohammedans. I have quoted the figures for two Churches ; from these it may be inferred as

regards the others what baptisms take place from amongst Mohammedans. Amongst those baptized there are all sorts and conditions of men, rich and poor, high and low, men and women, children, learned and unlearned, tradesmen, servants, all kinds and classes of Mohammedans whom the Lord our God hath called are coming into His Church.

In the Diocese of the Punjab there are 17 native ministers in connexion with the Church Missionary Society. Of this number no less than 9 are converts from Islam; and amongst the catechists there are more than 20 ex-Mohammedans, converts who are now preaching the Gospel of Christ. In the same way in other parts of India those who were once Mohammedans are now declaring the glory of Christ. I append the names of some of the more notable amongst them.* I deal specially with the Punjab and to a limited extent with Northern, Central, and Western India. I have not referred to South India at all, and even then the lists which I give in the Appendix are by no means exhaustive, and I crave pardon of those whom I may, from ignorance, have omitted.

The question now remains, What may we learn from the things that I have stated? First, then, it is evident that learned Mohammedans are coming in larger numbers into the fold of Christ than the unlearned, because they are better educated; and, secondly, that so far from the situation being devoid of hope, it is big with blessings.

There was a time when the conversion of a Mohammedan to Christianity was looked on as a wonder. Now they have come and are coming in their thousands. Compared with converts from amongst Hindus, converts from amongst Mohammedans are fewer far. Where there are ten thousand from amongst Hindus, there are a thousand from amongst Mohammedans. This backwardness to come into the Church of Christ is but part and parcel of Mohammedan backwardness and sluggishness in all other

* *Vide* Appendix.

matters. Backwardness seems to be their fate in all things. Let any one in the world declare, if he is able, in what one thing they have progressed. There was a time of their ascendancy when Mohammedans conquered many lands. That speedily went by. Since then nothing is to be seen in Islam, all the Mohammedan world over, but decay on decay. As soon as the rule of the British was established in India, the Government made most excellent arrangements for the education of the people. Four colleges were created in the northern part of India, before ever there was an Educational Department under the direct management of the Lieutenant-Governor himself. Hindus were so quick to see their advantage that these colleges were filled with their children. Mohammedans avoided these colleges, thinking that English education would mean ruin to their faith. After some years the natural result was that Government posts of trust and honour were almost universally filled by Hindus, and the Mohammedans were left empty-handed and went on from bad to worse. When the evil effects of this ruinous policy of theirs became apparent, Sir Sayad Ahmed Khan, C.S.I., drew the attention of his co-religionists to the state of things, and since then some of them have taken to the study of English, but it is not possible for them now to make up lost ground and rival the Hindus. The reason of the backwardness of Mohammedans and their low estate in things religious, as well as things worldly, is the same—it is simply and solely the teaching of Mohammed, and the foolish things that obtain amongst them. These render all effort at progress hopeless. Nevertheless, we may thank God that such numbers have become Christians from amongst them, and are now jealous for the faith, and are an example to their brethren still in Mohammedan darkness.

It still remains to be considered in what way the results of which I have spoken in the first part of this paper have been produced. The hidden and real cause, of course, is the grace of God. He, according to His promises, is gathering into His

Church from amongst all nations those that are being saved, even as He has done from the first (Acts xi. 47). The other causes are certain manifest things.

The first is the freedom for individuals to follow their own beliefs which the British have conferred on India. This is a great blessing, which God has as yet withheld from the peoples under the sway of Mohammedan rulers. When tolerance and freedom obtain in those lands, there also will many become Christians.

The second reason is that God has been pleased to send His blessing on the efforts, self-denial, and labours of loving-hearted, devoted saints of His in this land.

The third reason is one which obtains especially in India, because of it learned Mohammedans are being converted to Christianity, and it is this: From 1850 till the present day, great discussions and continual strivings about things religious have gone on between Christians and Mohammedans. These began in Agra, and by means of these Mohammedans, and others as well, have not only learnt how to investigate faiths, but have been very greatly incited by these people to speak and think. So the hidden things of various faiths have been thoroughly brought to light. It is not necessary for Christians or Mohammedans now to engage in further controversy. All about Mohammedanism that it was necessary to say has been said, and whatever Mohammedans could do against Christianity they had done to the utmost. We may now truly say the battle has been fought out in India, not only between Christianity and Mohammedanism, but also between Christianity and all that is opposed to it in all the earth.

In the beginning the learned men of Islam opposed the Christian faith according to the teachings of their own religion. When they were defeated, they took counsel with the faithless of Europe, Africa, and America, and defended themselves with the thoughts and arguments of these contemners of God. They opposed us with the atheistical arguments of men of other lands. By the grace of God the Christians of this land so effectually

answered them that there too they were silenced. The books of both sides now abound in every bazaar. Whoso is a true inquirer into the things of God, will by reading them without prejudice be led to the conclusion that the faith of Christ is true ; Mohammedans and others are now so utterly crushed and annihilated that they will not recover themselves until the day of judgment. Of course, the prejudiced and blinded will say as they are minded,—let them say,—but the honest follower of truth will accept none of their statements, but will for himself prove all things.

The books in question to which I have referred have been, many of them, published by the Religious Book Society of the Punjab. If they could be translated into English and sent all over the Mohammedan world, the result would be very beneficial.

Two other things remain to be said. I say them to those who are fellow-labourers with me in Christ. Our first work is to make ready the way of the Lord ; we have to remove the many stones which lie in the way (Isaiah lxii. 10), and then when, after abounding labour, results appear small, be not disheartened. Remember always, no one can come unto Christ unless the Father draw him. Go on with your work, my brothers, your labour is not in vain if it be in the Lord. The Lord will prosper His own work, and His works are wonderful and past all finding out. Let that also never be forgotten which is written in the closing chapter of the Book of the Prophet Daniel : ‘ And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever. Many shall run to and fro, and knowledge shall be increased. Many shall purify themselves and make themselves white and be refined ; but the wicked shall do wickedly, and none of the wicked shall understand ; but they that be wise shall understand.’ These verses are now being fulfilled ; and so—Farewell.

IMAD-UD-DIN LAHIZ, D.D.

Amritsar, March, 1893.

APPENDIX.

Christian Converts of some distinction from Mohammedanism in India.

I. Native Clergy in connexion with the Church Missionary Society.

1. Rev. Mulaim-ud-din, Dera Ismail Khan, C.M.S. Baptized in the Church of Scotland Mission, Sialkot.
2. Rev. Maliq Muhammed Hamid Ishaq, Pastor, Dera Ghazi Khan. Baptized, Amritsar, March, 1870, C.M.S.
3. Rev. Imam Shah, Pastor, Peshawar. Baptized, Peshawar, C.M.S.
4. Rev. Fatteh Muhammad, now known as Fatteh Masih, Pastor and Evangelist, Fattahgarh. Baptized, Amritsar, 1877, C.M.S.
5. Rev. Mirza Yaqub Ali. Baptized, S.P.G., Delhi, 1864. Lahore, C.M.S.
6. Rev. Miyan Sadiq, Pastor of about 400 Christians, Ajnala, Amritsar. Baptized, Amritsar, February, 1857, C.M.S.
7. Rev. Ihsan Ullah, Pastor and Evangelist, Narowal, Sialkot. Baptized April 21, 1878. Narowal, C.M.S.
8. Rev. Qasim Khan. Baptized, Jabalpur, 1864, C.M.S., Sukkur, C.M.S.
9. I myself, the writer, Amritsar, C.M.S.

II. Gentlemen occupying various positions :—

1. Sheikh Ghulam Masih, Member of the Royal House of Delhi, Catechist and Lay Pastor, Jandiala, Amritsar, C.M.S.
2. Maulvi Nur-ud-din, Catechist, Amritsar, of an honourable family of Batala. Baptized, Lahore, C.M.S., 1872; C.M.S.
3. Munshi Subhan Bakhsh, Catechist, Amritsar, C.M.S.
4. Munshi Rahmat Masih Waiz, Catechist and Poet, Batala, C.M.S.
5. Mr. Abdulla Athim, late Extra Assistant Commissioner. Pensioner, Honorary Missionary, C.M.S., Amritsar. Baptized, C.M.S. Sindh; C.M.S.
6. Miyan Talib Masih, Head Catechist, Muzaffargarh, C.M.S.
7. Sayad Ghulam Qadir Shah, Catechist, Dera Ghazi Khan, C.M.S. Descendant of Mohammed. Baptized, C.M.S., Lahore, 1871.
8. Munshi Mir Alam Sahib, Preacher, Multan. Baptized 1887, C.M.S. A descendant of the founder of Dera Ghazi Khan.
9. Munshi Ali Bakhsh, Divinity Student, Lahore, C.M.S.
10. Munshi Nasir-ud-din, Native Doctor, Bahrwal, Amritsar, C.M.S.
11. Munshi Fazl-ud-din, Catechist, Srinagar, Kashmir, C.M.S.
12. Munshi Qutub-ud-din Khan, son of an Afghan General in Kabul. Prepared for baptism at C.M.S., Peshawar. Baptized by Church of Scotland Mission, Sialkot, 1865. Catechist, Tarn Taran, C.M.S.
13. Munshi Hyder Khan, brother of the above, Divinity Student, Lahore, C.M.S.
14. Sheikh Waris-ud-din, Preacher, Jandiala, Amritsar. Baptized, Narowal, 1874, C.M.S.
15. Maulvi Amir-ud-din, Head Catechist, Hyderabad, Sindh, C.M.S.
16. Munshi Yaqub Khan, Schoolmaster, Kotgur, C.M.S.

17. Miyan Ashiq Ullah, Preacher, Peshawar. Baptized C.M.S., Peshawar, 1870; C.M.S.
18. Maulvi Ilahi Bakhsh, Divinity Student, Lahore, C.M.S.
19. Maulvi Karm-ud-din, Divinity Student, Lahore. Baptized Tarn Taran, C.M.S.
20. Maulvi Nizam-ud-din, Divinity Student, Lahore, C.M.S.
21. Maulvi Hamid Ullah Khan, Catechist, Peshawar. Baptized, Peshawar, 1880, C.M.S.
22. Munshi Aziz-ud-din Khan, Head Catechist, Peshawar. Baptized, Peshawar, 1884, C.M.S.
23. Qazi Khair Ullah Khan, son of a leading Afghan Qazi in Yusufzai. Editor, Peshawar, C.M.S.
24. Munshi Jalal-ud-din Khan, Catechist, Dera Ismail Khan, C.M.S.
25. Munshi Ghulam Qadir Khan, Catechist, Preacher, Delhi, S.P.G.
26. Munshi Fazl-ud-din, Extra Assistant Commissioner, Forest Department, Amritsar, C.M.S.
27. Dr. Miran Bakhsh Utarid, Assistant Surgeon, Batala. Baptized October 14, 1874. Amritsar, C.M.S.
28. Chaudhri Nizam-ud-din, Landowner, Badomali. Baptized, Ajnala, C.M.S. 1891. Two sons of this gentleman are now being educated in England.
29. Miyan Niku Shah, ex-President and now Municipal Commissioner, Narowal. Baptized, Narowal, 1874, C.M.S.
30. Master Ghulam Muhai-ud-din Khan, a descendant of the famous Faizi, Prime Minister of the Emperor Akbar. Master, Abbottabad, C.M.S.
31. Dr. Najm-ud-din, Doctor, Dera Ghazi Khan, C.M.S.
32. Mirza Nauroz Ali, Merchant, of Persian descent, Amritsar, now reading for the Bar in London, Baptized, C.M.S., Narowal, 1886.
33. Dr. Barkhurdar Khan, Physician, Raja of Chamba, Chamba. Baptized, C.M.S., Amritsar, June, 1884.
34. Munshi Mansur, formerly Baqr Ali, Teacher, Amritsar, C.M.S.
35. Munshi Abdul Ghani, of an honourable Kashmiri family. Preacher, Sultanwind, C.M.S.
36. Dr. Muhammad Ali, Zahir. Baptized 1886, Narowal, C.M.S.
37. Munshi Aziz-ud-din, Beas, Amritsar, C.M.S.
38. Munshi Gulab Khan, Preacher, Tank, Dera Ismail Khan, C.M.S.
39. Dr. Inayat Ullah Nasir, Assistant Surgeon, Pathankot. Baptized, Narowal, C.M.S.
40. Babu Umr-ud-din, Majitha, C.M.S.
41. Munshi Karim Bakhsh, Lahore, C.M.S.
42. Babu Khuda Bakhsh, Government Pensioner, Clarkabad, C.M.S.
43. Chaudhri Mansabdar, Zaildar, Dhrag, Sialkot. Baptized, Narowal, 1892, C.M.S.
44. Sayad Hazrat Ali, Sahib, Naib-Tahsildar, a descendant of Mohammed. Baptized, Peshawar, 1877, C.M.S.
45. Maulvi Sayad Ali Khan, Sahib, of Swat. Baptized, C.M.S., Amritsar, a man of weight and position amongst Afghans.
46. Munshi Azim Khan, Preacher, Dhrag, Sialkot, C.M.S.

47. Maulvi Ghulam Akbar Khan, Afghan, from Swat. Baptized, C.M.S., Amritsar, January, 1888 ; died 1892.
48. Yahya Baqr Khan, Merchant of Central Asia. Baptized in Peshawar, C.M.S., 1855 ; died some years ago at Shikarpur.
49. Subhadar Dilawar Khan, Guide Corps, Mardan. Killed in Chitral while on an embassy sent by Lord Mayo on behalf of the English Government. Baptized, C.M.S., Peshawar, 1858.
50. Shah Munir Khan, Afghan landowner of Zaida. Baptized, C.M.S., Peshawar, 1863 ; recently dead.
51. Fazl-i-Haqq Khan, Afghan, of Yusufzai. Baptized, C.M.S., Peshawar, 1860 ; recently dead.
52. Miyan Paulus, formerly Hussain Bakhsh, Headman, Narowal. Baptized, C.M.S., Amritsar, 1854 ; deceased.
53. Qazi Khalil Shah, Kashmiri Shawl Merchant, Baptized, Narowal, 1887, C.M.S. ; now resident in Bombay.
54. Munshi Qadir Bakhsh. Baptized fifty years ago at Ludhiana by American Presbyterian Mission. Srinagar, Kashmir, C.M.S.
55. Rafi Ullah Khan, Afghan of Swat. Baptized, C.M.S., Amritsar ; now Dispenser in Quetta Medical Mission, C.M.S.

III. Clergy and leading men in other Punjab Missions :—

1. Rev. Imam Masih. Baptized, C.M.S., Amritsar ; Baptist Mission, Delhi.
2. Rev. Imam-ud-din, Shahbaz, United Presbyterian Church of America, Sialkot. Baptized, Amritsar, C.M.S., September, 1876.
3. Rev. Abdullah, Jullundur, American Presbyterian Mission.
4. Rev. Ahmad Shah, Jagraon, American Presbyterian Mission.
5. Rev. Aziz-ul-Haq. Baptized, C.M.S., Amritsar, Dinanagar, American U.P. Mission.
6. Rev. Hamid-ud-din, Saliq, Pasrur, American U.P. Mission. Baptized, C.M.S., Narowal.
7. Rev. Amir Khan, Hoshiarpur, American Presbyterian Mission.
8. Sayad Hassan Ali, Safir. Baptized, American Presbyterian Mission, Lahore. A Christian poet, a descendant of Mohammed, Editor of *The Nur Afshan* ; American Presbyterian Mission, Ludhiana.
9. Sayad Gaur Masih, a descendant of Mohammed, Pasrur, American, Sialkot.
10. Munshi Fazl-ud-din, Preacher, Qila Didah Singh, Gujranwala, American U.P. Church.
11. Munshi Imam-ud-din, Teacher, Church of Scotland Mission, Sialkot.
12. Munshi Fazl Ilahi, Assistant Editorial Secretary, Religious Book Society, American Presbyterian Mission, Ferozepore.
13. Colonel Madat Khan, Sahib, Inspector of Police, Lahore. Baptized, Amballa, American Presbyterian Mission ; died 1893.
14. Miyan Zakrya Sahib, Delhi, S.P.G.
15. Hafiz Ahmed Masih, Preacher, Delhi, S.P.G.
16. Munshi Turab Masih, Delhi, S.P.G.
17. Munshi Nawab Ali, Delhi, S.P.G.
18. Mr. Qazim, Ticket Collector, Delhi, S.P.G.

19. Munshi Hidayat Ullah, Delhi, S.P.G.
20. Munshi Mazhar Masih, Teacher, Delhi, S.P.G.
21. Munshi Irshad Ali, Delhi, S.P.G.
22. Munshi Miyan Jan, Government Employé, Gurgaon, S.P.G.
23. Munshi Abdulla Khan, Catechist, Delhi, S.P.G.
24. Munshi Abdul Hamid, Catechist, Rewari, S.P.G.
25. Munshi Sayud Sarfraz Ali, Sahib, Pensioner of Soneput, S.P.G. (a lineal descendant of Mohammed).
26. Munshi Yahya Masih, Delhi, S.P.G.

IV. Converts from Islam, holding honourable positions in parts of India other than the Punjab, South India excepted :—

1. Rev. Rahim Bakhsh, Bareilly, C.M.S.
2. Maulvi Sayad Mehndi Hussain, Sahib, a descendant of Mohammed, Preacher, Bombay, C.M.S.
3. Sayad Shah Khan, Preacher, Bombay, C.M.S.
4. Maulvi Abdulla Beg, Gentleman of Poona, Head Catechist, Bombay, C.M.S.
5. Maulvi Hisam-ud-din, Sahib, Arabic Professor, Free Church Mission, Bombay.
6. Maulvi Hisam-ud-din, Preacher, Bombay, C.M.S.
7. Rev. Ali Jan, B.A., Cambridge University, Missionary, Calcutta, C.M.S.
8. Maulvi Nizam Khan, Catechist, Bombay, C.M.S.
9. Abdul Qadir, Sahib, Bhandara, C.M.S.
10. Qazi Maulvi Sayad, Safdar Ali, Pensioner, author of the *Niaz Nama*, Extra Assistant Commissioner, a descendant of Mohammed, Bhandara, C.M.S. Baptized, Jabalpur, 1864.
11. Munshi Shams-ud-din Khan, Librarian, Bombay.
12. Mr. Abdul Majid, Barrister, Bombay, C.M.S.
13. Mr. Inayat Masih, Honorary Preacher, Gentleman of Aurungabad, Bombay.
14. Munshi Hidayat Ullah, Teacher, Bombay.
15. Pir Bhai, Sahib, Darogah, Educational Press, Bombay.
16. Dr. Ibrahim, Poona.
17. Rev. Imam Bakhsh, Reudanda, Bombay.
18. Munshi Abdul Razak, Surat.
19. Maulvi Abdul Rahman, Preacher, Surat.
20. Shah Sahib, Head Catechist, Bombay, S.P.G.
21. Muhammad Hussain Khan, Sahib, Pensioner, Bombay.
22. Mr. Ibrahim, Talib-ud-din, Subadar. Baptized, C.M.S., Amritsar, Pensioner, Raepur.
23. Sayad Nizam-ud-din, a descendant of Mohammed, Fyzabad.
24. Maulvi Hassan Ali, Teacher, Calcutta, C.M.S.
25. Manzar Masih, Sahib, B.A., Bishop's College, Calcutta.
26. Miyan Talib-ud-din, B.A., Professor (Theological), Presbyterian Mission. Baptized at Jagraon, Ludhiana.
27. Mr. Inayat Masih. Baptized, 1856, American Presbyterian Mission, Lahore.

